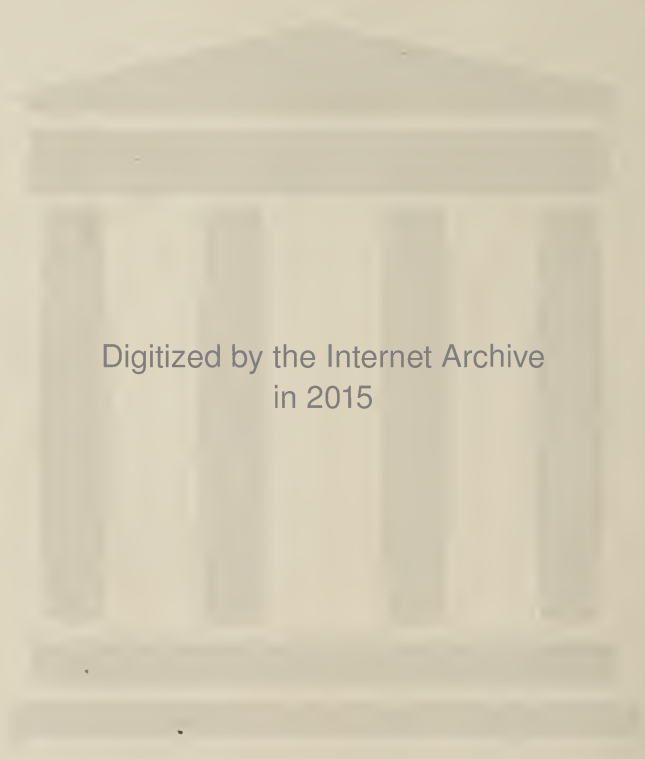


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No. 4.

The Baptist Ministers' Meeting of Middlesex and Norfolk Counties, at their last Quarterly Meeting, approved the following Essay, prepared by their direction, and desired its insertion in the Magazine.

IS THERE A NECESSITY FOR THE CLOSE OF A REVIVAL OF
RELIGION ?

THE answer to this question depends in part on what is to be understood by a revival. If by this term is meant a great and general excitement on the subject of religion; a stirring up of the minds of the people to faith and repentance, attended with a powerful impulse of the passions: if this is meant by a revival of religion, we say there is a necessity for a decline, if not a close. There is a physical necessity for it in the weakness of our natures, which cannot long sustain, under any circumstances, or in any pursuits, a powerful excitement of the passions. This is a philosophical truth, clearly illustrated in all powerful religious excitements without exception. Where such an impulse is given to the passions, the mind in general is not fed with knowledge, it loses its balance, and religious principles do not take deep hold on the heart. There is a medium of excitement, when the powers of the soul are called up by clear views of truth, the mind becomes increasingly vigorous, the purposes firm, and the power of execution great; this is an excitement which, under ordinary circumstances, may be sustained from year to year, as is manifest in the various schemes men are constantly projecting and carrying into rapid execution in their worldly affairs.

By a revival of religion in the question before us we suppose is meant, that the people of God in their hearts and in their conduct are brought under the controlling influence of the authority of Jesus Christ, and of his example, in seeking the glory of the Father and the salvation of men, and that this influence should continue to be extended, and gain the victory over other minds and control

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them. And by the question, whether it is necessary that such a revival should come to a close, we suppose is meant, Is there a necessity for it in the economy of God? Is it according to his plan? Has *he* made it necessary that his people should decline from his ways, and the work of conversion cease? We answer, *No*.

God is a holy Being. In all the revelations he has made of himself to us, in all his laws, in all his works of Providence, in the gift of his Son, and of his grace, he calls men to be holy like himself, saying, "Be ye holy, for I am holy." In the hands of his people he has placed all the holy laws and principles of his kingdom as they are exhibited in the spotless life of his Son. The main scope of the whole Bible in relation to God's people is, to call them to walk with him, to follow Christ in the purity and in the benevolence of his life; and in relation to sinners, there is a universal expression of unwillingness that any should perish, and an ardent desire that all should come to repentance. Now to suppose that when the people of God have given themselves up to him in obedience to his will, and like Paul, leaving the things that are behind, and reaching forth unto those which are before, they become instruments of extending the work of conversion, to suppose that just at this time God has made it necessary for him to withdraw from his people and leave them in darkness, and thus shut out the light of religion from sinners, is to suppose that there is something in the economy of God that requires him to counteract in his works and in his dealings with his people the main scope and design of his holy word.

It is true the word of God alone, even when enforced by all that is powerful in the example of Jesus Christ, will not make men Christians, or make Christians consecrate themselves, their substance, and their influence to the service of their Lord. But God has deposited in the hearts of his people, his Holy Spirit. The words of Paul to the church at Corinth, so often applied by some writers and preachers to all men, apply with great force to the Christian. The manifestation of the Spirit is given to every man, i. e. to every Christian, to profit withal. It is the Spirit that quickeneth. It is by the Spirit that the example and authority of Jesus Christ obtain an ascendancy over the Christian, and make him willing to surrender himself, his substance and his influence, to his Redeemer. When this is done, and a savor of the name of Jesus is spread abroad, then the Spirit descends on other souls, and they surrender to Christ, the number of the wicked is diminished, and converts to Zion are multiplied. *This is a revival*. And we say it will be perpetuated just so long as Christians continue to act the part of faithful servants in the improvement of the precious gift of the Holy Spirit. Just so long the work of God will go on. Is it any where intimated in the Holy Scriptures, that God took away the two talents or the five talents from the faithful servants? Were not the riches of the faithful invariably increased?

I know it is said, if God designs a revival shall be continued, he will give sufficient grace, but that Christians cannot perpetuate it. Christians can neither make or prolong a revival; this we readily

admit. God is the fountain of all true religion. But is it not possible for Christians to neglect their duty? Do they never grieve the Holy Spirit of God by the indulgence of unsanctified tempers, and by a neglect of those duties which the word and Spirit of the Lord have made plain? After a revival has progressed for several weeks or months, do not Christians neglect to cherish a sense of their dependence on God, and neglect to meditate on the worth and danger of the soul? Are they not less frequent and less importunate in their secret devotions, are they not less vigilant in watching against the temptations and the allurements of the world; and do they not often consent, step by step, to yield themselves up to a worldly influence, and withdraw from that self-consecration which, in the light of eternity, they had made to Jesus Christ? And do not Christians thus depart from God, before he departs from them? and is not such a departure criminal? Can God walk with his people and give them light when they decline from his ways? Will he give grace for grace, and grace upon grace, when he sees that what he gives is not improved? Can he encourage his people in that which is criminal? Now if it is necessary for Christians to neglect known duties, and to misimprove the influences of the Holy Spirit, "which they have of God," and to go on and cherish worldly tempers, then indeed is it necessary that revivals should come to a close. But who will charge the economy of God with such a necessity as this? Who will take the ground of the criminal objector, and say, Why doth he yet find fault; for who hath resisted his will, when he has voluntarily of his own accord consented to be unfaithful. *He that reproveth God, let him answer it.*

In all the instances of religious declension recorded in the holy Scriptures, both in the Old Testament and in the New, we believe that God has ascribed it invariably to the criminal defection of his own people. My people, saith the Lord, are bent to backsliding from me. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? The church at Ephesus had left her first love. Pergamos retained and cherished the advocates of false doctrine and of flagrant vices. Sardis had a name to live while she was dead. She was unfaithful in her works. Laodicea was puffed up with pride by her riches, and became lukewarm. All of them were reformed as criminal in their declension from the laws and example of their Head.

Such we believe are the causes of the close of all modern revivals, and that there is no more necessity for such a close, than there is for our sinning against our Redeemer.

If the view we have taken of this subject be correct, we are solemnly admonished to beware how we suppress the sacred motions of the Spirit which dwells in us. If the teachings of the Spirit in conjunction with the word, are regarded and obeyed, more will be given; for he giveth more grace. God resisteth the proud, but giveth grace to the humble. If the teachings of the Spirit are suppressed, the salt will lose its savor, the light under a bushel will do no good, the sin will be great, the Christian will be unhappy, and Satan will hold his dominion undisturbed over the souls of the wicked.

REFLECTIONS ON THE DEATH OF HEROD.

“And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, it is the voice of a God, and not of a man. And immediately the angel of the Lord smote him, *because he gave not God the glory.* And he was eaten of worms, and gave up the Ghost.” Acts xii. 21—23.

ALTHOUGH this world is not a place of strict retribution, yet the Providences of God clearly manifest his displeasure against sin.

The events narrated in the sacred Scriptures, in which there is a divine interposition, are *seemingly* far more numerous than can be found in the same length of time at the present day, or than those of any country whose history is not recorded by inspired authors. There is a general impression which can be removed only by reflection, that it is in the history of the Jews and the church alone, where God has to do in every event. Even those who believe in the existence and agency of a Supreme Being, who believe that not an empire is safe but as he wills, or is in danger but as he is wroth; that he directs the whirlwind, calms the deep, opens the bud, and shoots forth the blades of grass; as they cannot discern how the divine agency is concerned, and as there is no one to inform them why the event was thus or so, they cannot sensibly feel the fact. But God does in truth order all things, and what is recorded in Scripture with so much minuteness, are only examples to teach us by a few circumstances what he does always.

Had the light of inspiration shed its beams upon the path of Washington or Napoleon Bonaparte, the lives of those individuals would appear to us in a very different aspect. We should see the interposition of the Deity at every stage from their births to their graves. Instead of contemplating them as we now do, as mighty men who stand out singular and observable from amid the mass of the human race, alone and single handed fixing the destiny of nations, we should view them as mere instruments whom God had raised up with which to execute his purposes.

Nor are these providences confined to the great or the good. Let the history of any man be written out by an unerring pen, and the hand of God will be seen in all. Had the case of Herod been but little different, as much obscurity might have rested over the fact, as over any at the present day. If an inspired historian had not informed us that it was “because he gave not God the glory,” the multitude might have supposed his miserable death an accident, worthy of remembrance only as it was remarkable.

Assuming then the fact, that the principles of the divine government are immutable, and having in our possession a minute history of God’s dealings with one nation through successive generations, we have only to turn to this history to know whether he has there manifested his displeasure against sin, to know also that he now does.

The death of Herod is itself a case so plain, that we need not search for others, were they not numerous, and in the memory of all.

We have instances of nations, cities, communities, individuals, men, and women, all constituting a current of testimony too strong to be resisted by unbelief. The unmitigated displeasure of God against the cities of the plain; the unbelieving and rebellious Israelites, wasted by pestilence and fiery serpents, or engulfed in the opening earth; the impious and vain-glorious Herod smitten of God, and eaten of worms,—are indeed among the most striking, but not therefore the most convincing facts which show God's displeasure against sin. If we mistake not, it is in our power to select from history instances of nations and cities, and perhaps from personal knowledge, instances of individuals as remarkable as the ones we have mentioned; and only require an inspired pen to record for us the particulars, to give to them the awfulness of the destruction of Gomorrah, or the death of Herod.

That this world is a place of strict retribution we do not believe; but that there is a connection even in this life between sin and punishment, must be obvious to those who study the providences of God with attention. To what accuracy of judgment we could have arrived in looking at events as they transpire, had not revelation given us examples clearly illustrated, it is not possible to determine. But with the instruction we have on this point, we can now go on and draw very accurate conclusions. I cannot say that I would revert to the fact, that so many casualties befall sabbath-breakers, to prove the connection between sin and punishment. The authority of God depends not upon the upsetting of a boat or carriage. I would quote the well known commandment, "Thou shalt remember the Sabbath day to keep it holy:" and add, if you break this command, sanctioned by the sublime visitation of Jehovah on Mount Sinai, amid its thunder and smoke and earthquakes, you will be punished, either in this life, that you may be a monument of the divine displeasure to warn others; or after death, banished forever from that Sabbath of rest, whose emblem you have here profaned.

But it is not from these sudden and unexpected displays of the divine vengeance alone that we are to infer the connection between sin and punishment. Often sin is a whole life of many years maturing, and like a subterranean fire which long unobserved is slowly, but constantly gathering strength, until it suddenly burst forth, spreading with its liquid fire universal desolation.

The connection between sin and punishment is a field of interesting inquiry. There is a peculiar wisdom in the plans of Heaven on this point. Sin, sooner or later, is the executioner of its own crimes. Disobedience is the gate to death. It may not be the sudden death of the body; a slow, lingering punishment may be wasting the man, both body and spirit. There is a progress in sin. The path widens, and the declivity grows steep gradually. One sinful habit invites occasional sins; each occasional sin soon becomes a habit; each habit, no matter what it is, is, to every virtuous principle cultured in the heart, like a worm at the root of the most delicate plant; though the showers of heaven fall upon it, and you dig about it, yet it will die.

But some will say, that the wicked generally flourish, and that Abraham's address to the rich man in torment is of general application: "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things." I shall not attempt to disprove what this parable most clearly illustrates, that many do live on through life thoughtless; conscience never whispers loud enough to be heard; buried in business, or sunk in lethargy, they seem never to have known, or radically to have forgotten, that there is a day of *trial*, or that it is a fearful thing to fall into the hands of the living God, until awakened from their guilty slumbers by the gnawing of that worm which is never to die. Many do live at their ease, rise in the morning, and lie down at night, as if they had no interest in the world to come.

But while such facts exist, they go not in the least to disprove our proposition, that the providences of God do manifest his displeasure against sin. For most men have consciences, and feel, feel deeply the forebodings of future judgment. And still more begin, on this side that point where wo is irretrievable, to suffer that misery which God has ordained shall be the invariable consequent of sin.

The youth that but a few days since exulted in strength, walked forth amid men with a free and elastic step, and was cheerful because he was innocent, is seen to-day alone, clothed in disgrace, and unable to sustain the look of his fellows. The insidious draughts of his intoxicating bowl, having destroyed both body and mind, we shall soon see him a diseased and emaciated body, led about by a silly and self-ruined understanding, "whom the slow moving finger of scorn is pointed at,"—the living monument that sin is the executioner of its own crimes. It matters not that a man has grown rich, or has attained the highest honors this world confers; he may still die a vagabond, and his name perish together with his body, or be borne to posterity only on the current of ignominy.

See you a young man, who habitually violates some one of the commandments of God? He may grow rich, may secure titles, may die at ease, and be buried as was the rich man of the parable, and awake not till in hell he lifts up his eyes being in torments. But a far different end may be expected both from reason and experience. Suppose him at the head of a rising family, before whom he is in the habit of disregarding the sacredness of the Sabbath. His example is of course imitated; his children are deprived every year of both the mental and moral instruction of more than fifty Sabbaths. While the other youths in the vicinity, in their weekly visitations to the sanctuary, have their minds filled with the sublime truths of God's word, this family are at home, in idleness, acquiring a contempt for religion. While the very place, every accent of sacred music, the prayers and intercessions which are made in the house of God, carry on the unconscious minds of the one into the ocean of existence beyond death, to the judgment of the great day, the never ending retributions of both good and bad; in a word, to the contemplation of every thing real and sol-

emn, from which scenes their thoughts must bring back a sacredness of feeling too deep and too permanent to be eradicated by one week's earthly interests: the other, not only deprived of all this, but also of the society of the virtuous, are induced to seek as companions of their idleness or Sabbath excursions, the low and the vicious—the influence of whose society unavoidably hurries them into crime, to ignominy and death. Yes, this rising family, once the father's hope of future remembrance, having wasted his estate, and reduced him to beggary and disgrace, one after the other dies in intemperance or crime; and he, deserted and comfortless, oppressed and broken-hearted, sinks into his grave; or yielding *himself* to crime, like a “loathsome weed,” is cast out from among men.

All know that such instances are not rare; and all must feel that such an end is the natural consequent of a life of sin.

He who is in the habitual practice of disregarding what he knows to be right, has no claim on the divine protection. He who despises the authority of God in any one thing cannot expect the exercise of the restraining power of his grace in others. Such an one has every reason to apprehend that sooner or later, even in this life, his sins will mature a harvest of sorrow, if not an ignominious death. For “they have sown to the wind, and they shall reap the whirlwind.” P.

ADDRESS TO A CHURCH AND CONGREGATION AT AN ORDINATION.

Mr. Editor,

I was gratified in seeing in the last Number of the Magazine, a Charge to a young minister. All the ministers present were undoubtedly impressed and instructed; but by giving it a more extensive circulation, a greater amount of good may be expected. There is another part of service sometimes performed in the settling of a pastor, which, to me, is not the least interesting and important. I mean the delivering of a Charge, or (as it is called,) an Address to the Church and Congregation. If the following, which was delivered to a neighboring Congregation, is thought worthy of a place in your periodical, it is at your service. Yours, &c. J.

THE part assigned me in the pleasing transactions of this day, is to address a few words to the Church and Congregation, on the duties which they owe to their Pastor.

You have invited him to take the oversight of you in the Lord; he has complied with your wishes; you expect him to devote himself to you, and give himself wholly to this service. It is reasonable, then, that he should expect a suitable return from you. On this, not only his happiness, but his usefulness among you will essentially depend. The duties of a pastor and his people are reciprocal.

An apostle has exhorted the church to “know those who labor among them, and are over them in the Lord, and admonish them; and to esteem them very highly in love for their work's sake.” This knowledge is to extend to them as men, as Christians, and as ministers of Christ.

You are to know, or consider your pastor as a man, inheriting the infirmities, and possessing the failings of a man in common with his brethren. You will not therefore expect perfection. You will indeed have reason to expect that he will be an "example to the flock, in word, in conversation, in charity, in spirit, in faith, in purity." But influenced by Christian charity, you will feel disposed to make allowances for those infirmities which are common to all good men. You will be tender also of his feelings, and not unnecessarily wound them.

As Christians, you will sympathize with him under those trials and perplexities which he shares in common with all his brethren; and you will feel disposed to administer all the comfort in your power, that he may be enabled to comfort others with that consolation wherewith he himself is comforted. You will ever cherish towards him that Christian affection which unites the followers of Jesus in the bonds of holy union.

But as the minister of Jesus Christ, and as your pastor, you will undoubtedly feel yourselves under the strongest obligations to know and consider him.

Encourage him in his ministrations by a constant and cheerful attendance on his ministry. A minister must feel disheartened when he witnesses his brethren and hearers deserting their post, and either from coldness or inattention absenting themselves from the house of God; or through love of novelty wandering from place to place, instead of regularly attending with their families, and occupying their seats. But we are persuaded better things of you. We hope, and we indeed confidently expect that you will discharge with cheerfulness this part of your duty.

You will also remember that you are to hold up his hands, and to help him with your prayers. An inspired apostle solicits this aid from his brethren; surely then a minister destitute of that extraordinary assistance must need the prayers of all his brethren. Cease not to pray constantly for him, that he may come to you in the fulness of the blessing of the gospel of Christ. You will never forget that the gospel will do you little good if unattended with the influences of the Holy Spirit. You will not attend on the word then as *critics*, but as the worshippers of God, mainly anxious to glorify him, and to be yourselves instructed, edified, and quickened in your Christian course.

Let me exhort you to be careful of perplexing your pastor with every slight difficulty that may arise; or of thinking that the whole burden of discipline rests upon his shoulders. Remember that you are to be workers together with him. On all proper occasions he will doubtless be ready to give council and advice; but beware of making him a party when differences may exist, by unnecessarily using his name or his influence.

Do not expect too much of your pastor. Especially do not lay too great a tax upon his time, by demanding too much of it to be consumed in visits, and especially those of a ceremonious nature. You may expect him in the chamber of the sick, in the habitation of the afflicted, and occasionally in the domestic circle as a friend

and instructor. But more than this you will not demand; as an attendance to reading, a critical and prayerful investigation of the inspired volume, and above all a throne of grace, will require him often to enter his closet, and shut to the door.

I would caution you against harboring suspicions that you are neglected by your pastor, that he visits others, while you are overlooked; circumstances may authorize his spending more of his time with some than with others. The officiousness of indiscreet friends frequently does as much injury as the opposition of declared enemies. Let me, therefore, enjoin upon you with emphasis, *Christian prudence*.

It is presumed you will cherish towards your pastor a cordial affection, and treat him with becoming respect. So you will also teach your children and your families, not to fear him, but to love and honor him; not to consider him as a master or a lord over God's heritage; but an overseer and bishop of this part of Zion. According then to the dignity of the station, and the fidelity with which he discharges the duties of his office, you are bound to esteem him very highly in love for his work's sake.

It is your duty to know and consider his temporal necessities. As he is to be engaged in this warfare, he is not to be at his own charges. We might remind you of the ordination of God, that those who preach the gospel, should live of the gospel. And we might show the reasonableness of the claim, while he gives himself wholly to the work of the ministry among you, that you should minister to him, and to those for whom he is bound to provide. But your own principles of equity will guide you in this respect.

But this is not all your duty. You may love and esteem your pastor very highly, you may cheerfully contribute for his support, you may listen to, and applaud his public performances; but if this is all, he will not, he can not, (as a man of God,) be satisfied. He comes among you, as an ambassador of God, to win—not your applause, or your property, or simply your esteem—but your souls to Christ. If he does not witness the conversion of sinners as well as the edification of saints, he will be led to conceive that his labor is in vain.

Your pastor feels, as every godly minister must feel, a deep solicitude for the salvation of those committed to his care. For this he bends the knee to the Father of mercy, and pours out his prayers in private; for this he labors in public. Meet then his wishes; receive the word of the gospel which is able to save your souls.

May those of you who have believed in Jesus, so improve his ministry as to grow in grace, and in the knowledge of the Lord; and walk worthy of the vocation wherewith you have been called. And may those of you who still remain unacquainted with the power of religion in your own hearts, be brought to believe, to the saving of your souls; and under his ministry to join yourselves to the Lord in an everlasting covenant, and to his people by the will of God. Then will your pastor have the unspeakable satisfaction at last to know that he has not run in vain, neither labored in vain.

ENTHUSIASM IN DEVOTION.

Mr. Editor,

I have read the *Natural History of Enthusiasm* with highly gratified feelings, and fully agree with the reviewer in your last Magazine, that "it is the production of a master mind." I cannot perhaps, better express my opinion of its peculiarly instructive character than in the language of another Journal, which says, "We believe, that from this small volume might be collected sufficient materials to stock any ordinary mind with subjects of reflection for a year." But although this book is of a very superior order, it is probable that many of your readers will never see it. For their sakes, therefore, I request as a special favor that you will insert the following extracts from the Section on Enthusiasm in Devotion. I have been delighted and edified while perusing them, and I cannot but think their effects on others will be the same.

A.

THE substitution of the transient and unreal, for the real and enduring objects of prayer, brings with it often that sort of meliorated mysticism which consists in a solicitous dissection of the changing emotions of the religious life, and in a sickly sensitiveness, which serves only to divert attention from what is important in practical virtue. There are anatomists of piety who destroy all the freshness and vigor of faith and hope and charity, by immuring themselves, night and day, in the infected atmosphere of their own bosoms. Let a man of warm heart, who is happily surrounded with the dear objects of the social affections, try the effect of a parallel practice;—let him institute anxious scrutinies of his feelings towards those whom, hitherto, he has believed himself to regard with unfeigned love;—let him use in these inquiries all the fine distinctions of a casuist, and all the profound analyses of a metaphysician, and spend hours daily in pulling asunder every complex emotion of tenderness that has given grace to the domestic life; and, moreover, let him journalize these examinations, and note particularly, and with the scrupulosity of an accomptant, how much of the mass of his kindly sentiments he has ascertained to consist of genuine love, and how much was selfishness in disguise; and let him, from time to time, solemnly resolve to be in future, more disinterested and less hypocritical in his affection towards his family. What, at the end of a year, would be the result of such a process? What, but a wretched debility and dejection of the heart, and a strangeness and a sadness of the manners, and a suspension of the native expressions and ready offices of zealous affection? Meanwhile the hesitations, and the musings, and the upbraidings of an introverted sensibility absorb the thoughts. Is it, then, reasonable to presume that similar practices in religion can have a tendency to promote the healthful vigor of piety?

By the constitution of the human mind, its emotions are strengthened in no other way than by exercise and utterance; nor does it appear that the religious emotions are exempted from this general law. The Divine Being is revealed to us in the Scriptures as the proper and supreme object of reverence, of love, and of affectionate obedience; and the natural means of exercising and of expressing these feelings are placed before us, both in the offices of devotion, and in the duties of life;—just in the same way that the op-

portunities of enhancing the domestic affections are afforded in the constitution of social life. Why, then, should the Christian turn aside from the course of nature, and divert his feelings from their outgoings towards the supreme object of devotional sentiments, by instituting curious researches into the quality and quantity and composition of all his religious sensations? This spiritual hypochondriasis enfeebles at once the animal, the intellectual and the moral life, and is usually found in conjunction with infirmity of judgment, infelicity of temper, and inconsistency of conduct.

But it is alleged that the heart, even after it has undergone spiritual renovation, is fraught with hidden evils which mingle their influence with every emotion of the new life, and that an incessant analysis is necessary in order to detect and to separate the lurking mischiefs. To know the evils of the heart is indeed indispensable to the humility and the caution of true wisdom; and whoever is utterly untaught in this dismal branch of learning is a fool. But to make it the chief object of attention is not only unnecessary, but fatal to the health of the soul.

The motives of the social, not less than those of the religious life, are open to corrupting mixtures, which spoil their purity, and impair their vigor. As, for example, the emotion of benevolence which impels us to go in quest of misery, and to labor and suffer for its relief, is liable, in most men's minds, to be alloyed by some particles of the desire of applause; indeed there are nice and learned anatomists of the heart, who assure us that benevolence, when placed in the focus of high optic powers, exhibits nothing but a gay feathery coat of vanity, set upon the flimsiness of selfish sensibility. Be it so—and let men of small souls amuse themselves with these pretty discoveries. But assuredly the philanthropist who is followed through life by the blessings of those “that were ready to perish,” and whose memory goes down in the fragrance of these blessings to distant ages, is not found to spend his days and nights in pursuing any such micrologies. Have the sons of wretchedness been holpen by Rochefoucaulds and Bruyeres—or by Howards? If the philanthropist be a wise and Christian man, he will, knowing as he does the evils and infirmities of the heart, endeavor to expel and preclude the corrupting mischiefs that spring from within, by giving yet larger play and action to the great motives by which exclusively he desires to be impelled: he will, with new intentness, devote himself to the service in which his better nature delights, and bring his soul into still nearer contact with its chosen objects, and oblige himself to hold more constant communion with the miserable, and he will spurn, with renovated courage, the whispers of indolence and fear. Thus he pushes forwards on the course of action, where alone, by the unalterable laws of human nature, the vigor of active virtue may be maintained and increased.

If the heart be a dungeon of foul and vaporous poisons,—if it be “a cage of unclean birds,”—if “satyrs dance there,”—if the “cockatrice” there hatches her eggs of mischief,—let the vault of damp and dark impurity be thrown open to the purifying gales of heaven, and to the bright shining of the sun: so shall the hated

occupants leave their haunts, and the noxious exhalations be exhausted, and the deathly chills be dispelled. He, surely, need not want light and warmth who has the glories of heaven before him: let these glories be contemplated with constant and upward gaze, while the foot presses with energy the path of hope, and the hand is busied in every office of charity. The Christian who thus pursues his way, will rarely, if ever, be annoyed by the spectres that haunt the regions of a saddened enthusiasm.

The mooping sentimentalism which so often takes the place of Christian motives, is to be avoided, not merely because it holds up piety to the view of the world under a deplorable disguise; nor merely because it deprives its victims of their comfort; but chiefly because it ordinarily produces inattention to the substantial matters of common morality. The mind, occupied from dawn of day till midnight, with its own multifarious ailments, and busied in studying its pathologies, utterly forgets, or remissly discharges, the duties of social life: or the temper, oppressed by vague solitudes, falls into a state which makes it a nuisance in the house. Or, while the rising and falling temperature of the spirit is watched and recorded, common principles of honor and integrity are so completely lost sight of, that without explicit ill-intention, grievous delinquencies are fallen into, which bring a deluge of reproach upon religion. These melancholy perversions of Christian piety might seem not to belong, with strict propriety, to our subject; but in fact religious despondency is the child of religious enthusiasm. Exhaustion and dejection succeed to excitement, just as debility follows fever. Yesterday the unballasted vessel was seen hanging out all the gaiety of its colors, and spreading wide its indiscretion before a breeze; but the night came, the breeze strengthened, and to-day the hapless bark rolls dismasted, without help or hope, over the billows.

EVE AND MARY COMPARED.

THE two most extraordinary women that ever appeared in this world were unquestionably EVE, "the mother of all living," and MARY, "the mother of Jesus Christ." They occupied respectively the highest stations and the most critical points of time that ever fell to the lot of mortals; and they exhibit an instructive contrast. Eve lived at the beginning, and Mary at the "fulness of time."—Eve saw the glories of the new-made world after creative wisdom had pronounced it all "very good," and before sin had tarnished its beauty and disarranged its harmonies.—Mary beheld it rising from the ruins of the fall, at the moment of its renovation, and at the dawn of its happiest day.—Eve was placed in the most glorious and conspicuous situation, and fell into a state of meanness and degradation.—Mary was of obscure origin and lowly station, but was raised, by a signal appointment of Providence, to the highest eminence.—Eve was accessory to the ruin of man—Mary instrumental

in the birth of Him who came as the Restorer and Saviour of mankind.—Eve beheld the fatal curse first take effect, in overcasting the heavens with clouds, in withering the blossoms of paradise, envenoming the spirit of the animal creation, disordering the human frame, and ultimately destroying it, and introducing all the nameless diversities of woe which fill up the tragedy of human life.—Mary witnessed the beginning of that long series of blessings which divine love has for ages dispensed to man “through the redemption that is in Christ Jesus,” and which will eventually replenish the cup of existence with unmingled sweetness and perfect joy.—Eve witnessed, with a trembling consciousness of guilt, the awful descent of those mighty “cherubims, and a flaming sword which turned every way, to keep the way of the tree of life,” and which were placed “at the east end of the garden of Eden.”—Mary, with feelings of extatic rapture, beheld the angel Gabriel standing before her, with the smiles of heaven upon his countenance, heard his benedictions, and held “communion sweet” with the holy messenger.

[*Cox's Fem. Biog.*]

Memoirs of the Life and Ministry of the Rev. John Summerfield, A. M. late a preacher in connexion with the Methodist Episcopal Church, in America. By JOHN HOLLAND. *With an Introductory Letter.* By JAMES MONTGOMERY. New-York: 1829. Svo. pp. 360.

[Continued from p. 83.]

MR. SUMMERFIELD arrived in New-York, in March, 1821. His fame had preceded him, and he immediately commenced his ministry, though his health was feeble. A short time after his arrival, he made a speech before the American Bible Society, which electrified the delighted audience. The public feeling was excited by his preaching to a degree unparalleled since the days of Whitefield. Wherever he went, multitudes whom no edifice could accommodate, thronged to hear him.

He was received as a minister of the Methodist Church, in this country, and was stationed in New-York.

“His popularity now became unprecedentedly great; people of all denominations crowded to hear him: it was no uncommon thing for multitudes to surround the church, where he was expected, awaiting the opening of the doors, so that before the time of service, hundreds have had to return disappointed, being unable to gain admittance. And repeatedly these crowds were so dense, that he had to get to the pulpit through the windows. Weak as he was, it was his practice to preach on an average three times a week; besides delivering addresses on various occasions.

“It had ever been his delight (an uncommon merit with men so eminently gifted) to address juvenile auditories; he now made it a point to preach once a month to the children, taking up, at the same time, a collection for the Missionary Society. In these addresses, the

children were delighted by his method of instruction ; the simplicity and familiarity of his manner soon won the attention of his youthful hearers ; and then did he impress upon their susceptible minds the truths of the gospel, illustrating his remarks by the most striking metaphors, and by interesting and appropriate anecdotes. On these occasions he never forgot the parents ; for, as he used to say, he liked to preach to the children, because it afforded him an opportunity of speaking through them, plainly and affectionately, to their parents."

In the spring of 1822, he visited Philadelphia, Baltimore, and Washington. At each of these places, the same feelings were awakened by his preaching. The character of his sermons, and his manner of delivery, are well described in the following account of his ministry in Philadelphia, by a writer who heard him :

"The youth, and apparent debility of the speaker ; the deferent and solemn manner in which he performed the initiatory offices of divine worship ; and, above all, the chaste and fervent simplicity of his petition to the Eternal, swept aside all prejudice, and opened every heart and every eye to the truth and 'beauty of holiness.'

"His sermon was, beyond comparison, superior to any thing the writer ever heard, although he has enjoyed opportunities of hearing, with no careless ear, many faithful and able ministers of the word. It was not of that declamatory kind which is calculated to excite the feelings of a promiscuous assembly ; nor of that subtle and metaphysical texture which involves the most vigorous intellects, and perplexes the plainest truth. It was, on the contrary, a happy union of argument and entreaty : seeking to convince, and 'persuade men' of propositions distinctly stated, cogently enforced, and happily illustrated by natural and felicitous imagery. It was the outpouring of a full heart, seeking to disburthen itself of the awful responsibility of its station, and to give vent to the 'glad tidings' of the gospel, as the spirit gave it utterance."

At Washington, he preached to crowded assemblies, among whom were the chief officers of the government, and many members of Congress. He was invited to preach in the spacious hall of the House of Representatives, where public worship is held during the session of Congress. But this large apartment was soon overflowed, and he was obliged to ascend the steps of the portico, and address the multitude in the open air. His text, on this occasion, was, "We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness." He was led to this text, it is probable, by the circumstance, that one of the Chaplains of Congress, at that session, was a Unitarian ; and Mr. Summerfield thought it his duty to exalt the name of his Saviour.

"Summerfield, however," says his biographer, "was not well calculated to address out of door multitudes ; in voice, he possessed neither the stentorian depth of the apostle of Georgia, nor the sonorous compass of the founder of Methodism."

He returned to New-York, and in May he preached a Sermon in the Reformed Dutch Church, in behalf of the New-York Institution for the Instruction of the Deaf and Dumb. As this Sermon was the only one, which Mr. Summerfield published, and as it fur-

nishes one of the few specimens now to be found, of his exact language, we will quote the author's account of it :

"The text upon which the discourse was founded, was Luke vi. 36. 'Be ye therefore merciful, as your Father also is merciful;' and the following were the concluding sentences—although the very words of the preacher, those only who heard them in that great congregation, can conceive of the fervor with which they were uttered:— 'But I transfer these children now to you. Behold them! *—they now stand before you, as you must stand before the judgment-seat of Christ! Dare you on this occasion say,

"The mercy I to *others* show,
That mercy show to me?"

Do you realize that day? You must stand stripped of every earthly treasure—naked before God! While you plead for mercy, cast all earthly treasure from you now:—these now plead with *you*, as you will plead with God:—hear them! I do not mock you!—Silence like their's is eloquence. The hand of God has smitten them, but the stroke which blasted, consecrated them! Heaven has cast them on you:—if you withhold, 'tis sacrilege! Will a man rob God? Are you still passing by on the other side? Still griping, with a miser's fist, the pelf of earth?—Father of Mercies! palsy not that hand!—wither not that eye which can gaze on these objects, and not feel affected! On *me* be the wrong! I have failed to affect them—these children have failed. Thou canst move them:—Oh, descend as with cloven tongues of fire! and find thou an entrance into every heart!—But—I can no more! The sermon being concluded, the collection was taken up, which amounted to something over *one thousand dollars, a gold necklace, and several rings!*"

In June, he was ordained a Deacon, and received permission from the Bishop to travel for his health. At Philadelphia, he was seized with a violent hemorrhage of the lungs, and was thought to be dying. He made his will, and expressed his pleasure at the prospect of death. But he recovered from this attack, so far as to be able to travel.

In the autumn of 1822, he received the degree of A. M. from Princeton College—a spontaneous and well deserved tribute to his talents and acquirements.

The state of his health made a sea voyage necessary. He accordingly sailed for Marseilles, in December, 1822. His letters written on the voyage, and during his absence, are interesting; and exhibit the amiable affections of his heart, while they afford evidence of his piety, and of his talents. His letters to his young sisters are particularly honorable to him. They are written in an affectionate, and pious, yet lively, and sometimes sportive tone.

He arrived at Marseilles, Jan. 27, 1823, and was detained there at quarantine thirty days. He gives a very humorous account of the absurd alarm and caution of the French custom house officers. But they have reason in Marseilles to dread the plague. In 1720,

* The preacher dropped his handkerchief on the platform, and the objects of the charity stood up in the presence of the congregation. The effect was electrical.

it was imported from the Levant, and destroyed fifty or sixty thousand lives in Marseilles alone.

After his release, Mr. S. visited Paris. There he attended the annual meeting of the Protestant Bible Society of France, as a Delegate from the American Bible Society. An able address, which he had prepared, and which had been translated into the French language, was read at the meeting. The following paragraph is quoted from the conclusion of his own account of this anniversary :

"The manner in which these anniversaries are conducted in France, is far different from ours—but the advantage is greatly on our side. Such is the jealousy of the Catholic interest, that a mandate has been issued, requiring each speaker to *write* his address, in order to its being submitted in *propria forma* to an inquisitorial committee duly appointed! You may conceive my situation and my feelings;—however, though thus cramped up into the space of a nutshell, I complied, and endeavored to prepare something that might not be obnoxious: it was poor work indeed, and afforded no opportunity for that lively discourse which an unshackled privilege would have produced. The Dutchess of Broglie, daughter of the late Madame de Stael, kindly undertook the translation of it into French; and at the time appointed, not caring to read it myself, on account of my ignorance of the *Parisian accent*, as it is called, Mr. Wilder favored me with his services, whilst I stood beside him like a statue. It was received in a way highly flattering to my American feelings, and a very neat address was delivered in reply by one of the Secretaries."

From France, Mr. S. proceeded to England, with health very little improved. He remained in his native country a few months, and preached several times. In April, 1824, he returned to America.

His health had been somewhat benefitted by his absence, and he immediately recommenced his pulpit labors with undiminished success. In May, he was ordained an Elder, and was appointed as a missionary within the bounds of the Baltimore Conference. But the precarious state of his health made it necessary for him to travel northward. He accordingly visited New-York, Vermont, and Canada, preaching and taking collections for the missions among the Indians. After a tour of five weeks he returned to New-York, in better health than he had enjoyed for some years.

He continued his labors on behalf of the Indian missions. The following paragraph is interesting, as it is indicative of his character :

"November 1, 1824. Met the Committee of the Missionary Board of the Philadelphia Conference, and delivered my Report. The whole amount collected was three hundred and fifty-eight dollars, and six auxiliary Societies established. They apportioned me one hundred and eighty-five dollars, of which I gave Thomas [a friend who had accompanied him] fifty dollars; travelling expenses were thirty dollars; so that it left me one hundred and five dollars clear. This is the first church property I had received for *two years*, and I disbursed it all upon my dear father in his affliction."

It is certainly a most honorable proof of Mr. Summerfield's disinterested devotion to the cause of Christ, that notwithstanding his unrivalled popularity, he submitted to all the regulations of the Methodist church; and while his enthusiastic admirers would have gladly secured his constant services at almost any salary which he might have exacted, he was content with the same frugal allowance which his brethren received. His reverence and affection for his father reflect honor on his memory.

The remainder of this extraordinary young man's earthly history may be briefly told. His constitution was broken by his excessive exertions at the commencement of his ministry, and he soon reached the termination of his course. After a few months more of toil, interrupted by weakness and disease, he died at New-York, June 13, 1825. His end was peaceful. The Saviour, whom he had loved, and whose gospel he had so ably and so eloquently preached, softened his dying bed, and filled his soul with hope. He was buried at Brooklyn, (L. I.) and his funeral was attended with demonstrations of private and public grief, which showed how greatly he was beloved and how sincerely lamented.

We might make many reflections on his life, his religious experience, his talents and success as a preacher, and the mournful eclipse of his light, ere its meridian brightness had arrived. But we must content ourselves with an extract from a letter written by the poet, Montgomery, to the writer of this book—an extract which is recommended alike by the exquisite beauty of the language and illustrations, and by the felicitous description which it gives of the general character of Mr. Summerfield's Sermons:

"In his sermons something of the character of elegant literature might be required, and would be in place; because the utter inartificiality which, in his *memorabilia* of hourly occurrences, was a merit, would have been a defect here. Accordingly I went with critical scrutiny, through nearly two hundred sketches of these, in his own hand-writing: and I give it as my deliberate conviction, that though they were very *unlike* what I had anticipated from a fervent, fearless, self-sacrificing preacher, the delight of wondering, weeping, and admiring audiences, wherever he went,—they were, in one main respect, far *superior*; being calculated less for instant effect, than for abiding usefulness. Though but *studies*, they are nevertheless exceedingly methodical in plan; and in execution, they are distinguished chiefly by sound doctrine, exact judgment, and severe abstinence from ornament. Such ornament, however, as does occur, is often exquisite; and from being occasionally interpolated, (as after thoughts) I cannot doubt that, in uttering these condensed compositions at spontaneous length, illustrations the most lively and beautiful sprang in like manner out of the subject, when the preacher himself was full to overflowing, yet filling the faster the more he overflowed.

"And this was the right kind of preparation, for one who always had *words* at command, but whose feelings commanded *him*. He came to the pulpit, with the whole scheme of his discourse clearly and succinctly marked out in his mind. Then, when he was indeed 'in the spirit,'—warmed, exalted, and inspired with the divinity of his theme, the chain of premeditated ideas, link by link, in seemingly ex-

temporaneous succession, would be developed ; while every thought, emotion, and appeal, would body itself forth in the most vivid and appropriate language. Then, truly, would his bow abide in strength, and every shaft which he sent from the string,—like the arrow of *Acestes*, of old—would take fire in its flight, shine through the clouds, and vanish in the immensity of heaven. (*Virg. Æn. lib. v. 525—8.*)

“But as the Sabbath and the sanctuary were the day and the place of resurrection, when his closet skeletons, thus clothed upon, became living, breathing, speaking oracles,—the retrogression into their original forms would be proportionately to the preacher’s disadvantage. *Hearers*, who had been rapt towards the third heaven in the fiery chariot of his delivery, and almost seemed to hear ‘things which it was not lawful for man to utter,’—when they afterwards became *readers* at home of the few, faint outlines, however symmetrical and harmonious, would scarcely recognise their shadowy resemblance to the glorious apparitions which had gone by,—never to be renewed except with the presence, the eye, and the voice of the preacher himself. In fact, every attempt to present on paper the splendid effects of impassioned eloquence, is like gathering up dew drops, which appear jewels and pearls on the grass, but run to water in the hand ; the essence and the elements remain, but the grace, the sparkle, and the form are gone.

“But Summerfield’s memory needs no monument of his handywork to endear and perpetuate it ; nor is it any derogation from his talents, to say, that he has left no posthumous proofs of their power, to divide with his Maker the glory of what God was pleased to do by him, in the faithful exercise of them. Brief indeed was his career, but brilliant and triumphant. Like one of the racers, in that ancient game, wherein he who ran with the greatest speed, carrying a blazing torch unextinguished to the goal, was crowned as victor,—he so ran that he soon obtained the prize ; and *his* light, not extinct even in death, but borne again in your hand, my dear friend, along the same path, while you retrace the Lord’s dealings with him, through his swift and shining course—shall be a guide, a comfort, and an example to thousands, who never witnessed its living coruscations.”

MEMOIR OF MRS. JUDSON.

THE *Christian Spectator* for March contains an interesting Review of Mrs. Judson’s Memoir, in which an appropriate notice is taken of the character, labors, and sufferings of this distinguished Missionary. We make the following extracts :

“We cannot but rejoice at every fresh and well authenticated account of the further spread of christianity on earth. Its every triumph we regard as the best, noblest, most glorious, of all the triumphs won on this side of eternity. They are the triumphs of virtue, the triumphs of humanity, the triumphs of religion, the triumphs of truth and of holiness, over ignorance and error, delusion and sin. And though they are surrounded with none of the pomp and display of this world ; though achieved almost in secret and in silence ; though announced in the simplest and most unpretending manner, not in the tumultuous roar of a nation’s joy, as other victories are wont to be

celebrated, but in unostentatious simplicity, referring the praise and the glory rather to God than to man; yet are they occasions for sincere, heart-felt joy. In the presence of superior beings they awaken such joy, although the direct occasion may be the sorrowing unto repentance of a single reclaimed sinner.

"With these views respecting the utility and importance of missions for the spread of the gospel, we were prepared to sit down to the perusal of another missionary memoir, in the volume now before us, with much satisfaction. And we can assure our readers, that this satisfaction has not been diminished by accompanying the compiler through the actual detail, which he has given, of hardships and sufferings, of hopes and fears, of successes and disappointments, of imprisonments, and sicknesses, and deaths, borne without a murmur, and evincing how much the heart, which loves the Lord Jesus Christ in sincerity, *can* suffer for his sake. Such examples of the power of faith and of Christian love, ought to be preserved. We rejoice to meet with them. They animate, they strengthen us, in the discharge of our own duties. They reconcile us to the lesser evils with which we are visited. They make us look forward to the end of our course with a deeper interest. They bring death to view, disarmed of his sting. They open, as it were, the eternal world, and exhibit its realities in a light and with a power, which gives them unwonted effect. Above all, they lead us to press closer to our hearts, that blessed volume, which, while it tells us of the race and of the conflict of the child of God on earth, tells us also how the race may be won and the battle gained; and where, and what, and to whom, will be the final reward, the crown of everlasting life."

After presenting a condensed view of the narrative, the review closes with the following impressive sentiments, which are of general application, and so highly important, that we cannot deny ourselves the pleasure of extending their circulation; and therefore transcribe them into our pages.

"We feel unwilling to close the narrative, without adding a few reflections, which have occurred to our own minds, in perusing the work before us.

"In such exhibitions of character, as in several particulars, the Memoir of Mrs. Judson furnishes, we have a happy exemplification, of the *energy* and the *excellence* of *Christian principles*.

"It was Christian principles, which led this elevated woman deliberately to resign almost all for which men in general regard their existence as possessed of much value; and to embrace a life of great hardship,—full of danger, full of suffering,—and with no prospect of any other release from it, than such as death would bring! It is interesting to observe how, as the trials of her course thicken, and grow darker and darker around her, until there seems scarcely a glimmering of light left, (aside from that which the gospel affords,) the principles of which we are speaking, appear to be gaining fresh strength, increasing activity, and a more invincible energy and firmness, even to the very last. Her circumstances were, in many instances, beyond measure trying. But do we ever find her, even under the pressure of the most overwhelming calamities, betraying any regret for what she had done, in giving herself away to the service of Christ, or wishing to retract the vows of self-dedication to her Lord, into which she had entered? There was enough in her life, to compel her to review, and that not seldom, the step she had taken, and the vows she

had assumed. But do we ever find her, so much as *faltering* in her purpose to pursue the course, to which she had pledged herself? or blenching at any dangers, to which the prosecution of her original design, might be expected to subject her? When she re-visited, after long absence, her native shores: when she sat down, once more, under the shelter of her paternal roof, and by a beloved and revered father's fire-side,—that very centre of earth's sweetest, purest, holiest joys;—and looked away across the wide ocean, to the shores of a far distant and a barbarous land; and thought of going back again to that land of strangers, to toil, and suffer, and die there; did her faith fail her? Did her Christian principles, even in *this* struggle, with some of the most powerful impulses of nature, yield and give up their controlling power in her heart? When, after a short intercourse, succeeding long, long absence, she pressed a venerable father's hand for the last time; and saw a fond mother's irrepressible yearnings over her; and exchanged the parting salutation with dear, much loved sisters; and turned her face, a second time, from the home of her youth; and knew that the ship from which she should soon be looking back, and watching her native shores as they receded from her view, would be conveying her in all probability, finally and forever from the loved circle of objects which she was now leaving; did she, even then, repent of her choice, and feel disposed to give up the enterprise of Burmah's redemption? No! Notwithstanding all the endearments from which she is separating herself, she feels that there *are* objects dearer than these: she feels the power of other and higher claims on her affections. The dark minded Pagan, she longs to see brought into the light and freedom of the gospel. The honor of her Saviour,—the glory of God,—the salvation of men, now destitute of the Christian's hopes and consolations;—these are the objects of stronger claim;—these are the things that are drawing her away to her far distant destination over the waters. Now, in view of a simple statement of facts like these, we would urge upon the attention of our readers, the *inward moving principles*, which are fitted to produce such conduct as this—to invite them to look at the *energy* and the *excellence* of these principles, and to request them to remember that these are *Christian* principles; not peculiar to the missionary, but the elements of Christian character wherever it is found, and belonging in some degree, to every sincere disciple of the Lord Jesus Christ.

“A second reflection to which the work before us has given rise, relates to the OBLIGATIONS, on the part of ALL Christians, to *practise greater self-denial, for the purpose of bringing mankind universally under the influence of those principles, of which we have been speaking.*

“All men cannot be missionaries. All men cannot bear the cross of Christ, and exhibit the Christian character, in the sight of the unchristianized and remote portions of our race. But they *may* bear the cross at home. They may let it be seen *here*, what principles lie at the foundation of Christian character. And there is a sense, in which they may exemplify the true missionary character, without going to Burmah, or even beyond the limits of their native land. They may practise more *self-denial*. They may feel more of the spirit of Christian philanthropy. They may act more as strangers and pilgrims on earth. They may be willing to make greater sacrifices for the benefit of mankind. They may think less of this world, and more of another. They may set up for themselves a higher standard of Christian effort, in the cause of human happiness. Their supplications at the throne of Divine Grace may be more frequent,

more fervent, and more in the spirit of Christian faith and love. Their life may come up nearer to the primitive pattern. Their charities may be greatly augmented. And the whole character of the whole Christian community, may come to partake more largely of that spirit of self-denial which, at present, seems to be looked upon as appropriate only to the missionary, and which, in relation to ordinary Christians, is regarded by many, as supererogatory, and quite out of place.

"Now what *may* thus be done, appears to us, we confess, to imply *obligation* that it should be done. It appears to us, that the gospel requires it to be done—that the peace and welfare of mankind require it—that the vows of the Christian church are virtual engagements, that, on their part, it shall be done—and that, sooner or later, it *must* be done, if the world, with its hundreds of millions of idolaters, is ever to be converted to God. We see no way in which, for a long period to come, if ever, the necessary funds can be procured, and the necessary tone of feeling in the bosom of the church can be produced, and the great missionary enterprise be urged forward to a happy consummation, except through the increase and the wider diffusion of *evangelical self-denial*. On a subject of this nature, we would not, we trust we do not, throw out hasty and ill-considered opinions,—the crudities of a careless, unreflecting benevolence and zeal.

Some thought we have bestowed on this subject. We have endeavored to look at it carefully and on every side; and, as the result, it does appear to us, that ere the light and the blessings of Christianity, in its power to sanctify and save mankind, can be universally diffused over the earth, and the gross darkness with which so many of the nations are yet covered can be dispelled, the tone of self-denial in the bosom of the whole redeemed church below, must be greatly elevated beyond what it now is. More is wanted—much more—of the spirit of the Christian confessor *at home*, in *all* who have avowedly taken up the cross, and pledged themselves to be the followers of the Lord Jesus Christ. And more of this spirit there *must* be, or the progress of redemption in our world must be very slow and discouraging, and centuries may yet pass away, before the millennial reign of the Redeemer shall take place. We do indeed, often hear of the rapid approach of that happy period, and are sometimes told that its blessed light is already beginning to illumine the east, and to spread itself upon the mountains. And this may be true—in a loose sense, it not improbably is true. And most sincerely do we rejoice in every additional indication of its being true. But we fear that hopes and expectations, in relation to it, have been entertained, which at the present ratio of increase in the spirit of evangelical self-denial among Christians, will not very speedily be realized. We repeat it—more of the spirit of the Christian confessor is wanted at home. Between the spirit of the faithful missionary abroad, and that of the great body of professed Christians at home, there is a wide, we fear an ominous incongruity. When shall it be done away! When will Christians at home, learn to regulate their conduct more in conformity to those great principles of self-denial, which they require in their representatives to the unchristianized portions of mankind! It is in the bosom of the church herself, that we need more of the benevolent self-renunciation, which she requires in her missionaries to the heathen. And more of it, we believe, must be seen, before what is now regarded as the auroral promise of an approaching brighter period, to

the world, shall be accomplished ; and the light of the morning upon the tops of the mountains, shall descend and cheer every valley and region of the shadow of death.

“And here, to be a little more definite, we beg leave to suggest to all those under whose notice these remarks may chance to fall, and who desire the speedy prevalence of Christianity over the earth, whether something might not, and ought not to be done, *by way of retrenchment in the present style of living* among professed Christians, for the purpose of doing good to others. The temperance reformation, which has been so auspiciously begun in various and nearly all parts of the land, shows with what facility a more extended system of self-denial and retrenchment, in respect to many existing customs and habits, might be adopted and put in operation : and we cannot but regard the reformation just referred to, as being in fact the commencement of such a system. Whether this shall prove to be true or not, we see nothing visionary in the hope that it will be so, and *that* hope is certainly a grateful one. Indeed, one of the most interesting aspects of the reformation referred to,—interesting in *every* view as it is—appears to us to be its tendency to lead on to farther and more beneficial results, beyond those which were in the immediate contemplation of its early and its most zealous advocates and friends. It will have taught men, not only that they can, advantageously, deny themselves in *one* respect, but that, when duty demands, they can carry their self-denial still farther. At the same time, it will naturally suggest cases, in which (if such cases there be) duty *will* seem to require that it be carried farther : and in that way, it may be connected ultimately with an extended and important system of retrenchment, the bearing of which upon the happiness of many, here and hereafter, would be of the most auspicious kind.

“Now, we beg leave to inquire, whether for the purpose of giving at home and abroad, and every where on earth where human beings are found, a wider scope and a more effective operation to the distinctive principles of the gospel, a little more self-denial, in the particular here brought to view, might not, and ought not, to be practised ? With those who live themselves, and who view others as living only for *this* world, the inquiry here proposed is indeed already answered :—‘*Let us eat and drink, for to-morrow we die.*’ But, with those who believe in the immortality of the human soul, together with its sinful character and lost condition out of Christ ; and who regard the cordial reception of the gospel as the only method of insuring a happy immortality to any man, beyond the dark confines of his present existence ; there cannot, we believe, be any serious doubt, as to the course which duty prescribes, in relation to this subject. There ought to be, there must be—ere long, we trust, there will be a more decided, general, operative spirit of benevolent self-denial, discovering itself in the particular referred to, and leading mankind to change many of their present habits for the sake of doing good upon a wider scale. And we think that such publications as that before us, must lead those who read them, both to perceive the necessity of there being more of the spirit of which we have been speaking among men, and also to seek to possess more of it themselves. In this view, as well as in many others, we hail such publications as being auspicious to the best interests of mankind.”

MISSIONARY REGISTER.

FOR APRIL, 1830.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston.

BURMAN MISSION.

WE have the pleasure to announce, that intelligence of an encouraging character has just been received by the Corresponding Secretary, from the missionaries at Maulmein.* Fifteen persons have been baptized since our previous dates. A church has been recognized at Amherst, and a native pastor ordained. There are now two ordained natives, who are regularly laboring in the Christian ministry, with very favorable prospects.

The Board has appointed three additional missionaries, who are to sail at an early date, to join their brethren in ministerial labors in Burmah. A printer, and some others, will probably accompany them. The fields invite laborers, and our friends have long been soliciting a reinforcement. It is incumbent on the disciples of Christ to offer fervent prayers, that the number may be greatly multiplied, till the wilderness and the solitary places of Burmah shall become as the garden of the Lord.

* The name of this station has been spelt Maulamyng; but we follow the example furnished in the last communications from this place.

By the late arrival, we have the pleasure also to learn, that Mr. Cephas Bennett, who sailed the last autumn, for the purpose of printing the Scriptures in Burmah, has safely arrived at Calcutta.

With the recent communications, the Secretary also received the celebrated "Book" referred to in Mr. Boardman's journal, which had been superstitiously worshipped by the Karens, and was given to our missionaries, with the promise of receiving in its place, a portion of the Scriptures.

MR. JUDSON'S JOURNAL.

Jan. 11, 1829. Thah-a took leave of us for his charge in Rangoon. We love him as a brother missionary—an humble, conscientious, faithful servant of the Lord Jesus. During his visit, he has endeared himself to us all, and we should gladly detain him here, were he not evidently called to labor in another part of the vineyard. May he be made faithful unto death, and then receive the crown of life.

Converts baptized.

25. Last Lord's-day, another god Ram, (see Nov. 30) was divested of his attributes, and rose out of the water plain John. He is a Talinga man, but understands Tamul enough to join with the other Hindoos who speak that language. To-day, we expected another Hin-

doo, but he was detained for some reasons unknown to us, and we made up a small female party, consisting of Mah See, Mah Gatee, and Mah Kyan, all decided and hearty in the cause, amid a torrent of threatening and abuse. The first is the wife of Mounge San-loon, 2d, but her elder brother, and her priest, and other acquaintance are all alive on the occasion. The husbands of the other two are both opposers, and have threatened their wives with every thing bad if they enter the new religion. They expect to suffer, as soon as their husbands hear of the deeds of this day. We feel most for Mah Kyan, who has a child at her breast, an only child; and her husband has declared that he will not only turn her off, but take the child away from her, and provide it another nurse. After they were baptized, they said that their minds were very happy; come life, come death, they were disciples of the Lord Jesus Christ for life and forever.

Feb. 8. We baptized Mounge Zu-thee, who has been an inquirer several months, but has only lately given us much encouragement. He appears now to have embraced the religion most cordially.

22. We baptized Thomas, the 2d, (referred to, Jan 25.) He has been kept back a month, through the opposition of certain Roman Catholics, with whom he was in some way connected.

Native Preacher ordained, and Church constituted.

We have also ordained Mounge Ing, pastor of the church at Amherst. That church consisted of three; Mah Loon-byay, who was baptized while we lived there, and has never left the place; Mah Kai, and her daughter, Mee A, who have lately moved thither. To these are now added Mounge Ing, and his wife, Mah Lan. May the five become five hundred. May the seed formerly sown in weakness and tears yet spring up and

bear fruit. May the last efforts of the one we have lost, whose setting rays sunk in death beneath the Hope tree, prove not to have been in vain; and may the prayers which ascended from her dying bed, be yet heard and answered in blessings upon Amherst.

Success at Rangoon.

26. A letter from Mounge Thah-a of Rangoon. He states that he has baptized Ko Thah-doke, who has long given satisfactory evidence of piety; and that two others, relatives of Mounge Kywetnee, (one of the three baptized up the country,) have requested baptism, and their case is before the church. He divides his time between Rangoon and the villages of Kam-bet and Anan-ben, where the later converts live.

Mar. 5. Several other letters from the members of the church in Rangoon: and among the rest, one from Mah Ing, mentioned in the last pages of the History of the Burman Mission, in the year 1822, but not heard of for several succeeding years. She expresses her joy on meeting with the teacher Thah-a, and receiving instruction from him concerning the religion of Christ, to which she professes to have maintained a permanent attachment.

8. We baptized Mah Zu-galen, a blind woman, related to Mah Tee, a person of good sense and decided piety.

Church in the Army.

22. Three English soldiers followed their Lord and Master into the watery grave. They have been in the habit of attending certain evening meetings in which we have lately indulged ourselves a little, though averse to every interruption to native work. These soldiers we have not received into the Maulmein church, but have recognized them to be the Baptist church in his Majesty's 45th regiment.

Additional Converts.

May 29. I perceive that I have neglected my journal for a long time, having been chiefly engaged in going forward with the revision of the New Testament. Brother and sister Wade have done all the itinerating; and many interesting tales they have to tell at night. Truth is spreading slowly on every side; prejudices are weakening; opposition is growing more violent in some parts, and in other parts, it seems subsiding. The husband of Mah Kyan, who tore his infant from the mother's breast, and pursued his poor wife through the street, with a great knife, has become a lamb. He has made a comfortable place in his house for Mrs. Wade to sit and receive company, to the great annoyance of other opposers in that quarter. Mah Gatee has persuaded her husband to come and live near us, that they may attend the daily evening worship, though his mother is still outrageous. They are a young, interesting couple, very fond of one another. It was a great trial for poor Mah Gatee to be baptized against his will.

We have received five since the last date; Mounng Tau-ma-gnay and Mah San, the first couple that we have had the pleasure of baptizing together; Mounng Toot, brother of Mah San, and M. Gatee, a young man of some promise; Mah Poot, wife of Mounng Zu-thee, wild as the woods, and formerly as mischievous as possible; and Ko Man-poke, husband of Mah Tee, (see Dec. 7th,) a steady, excellent old man, a considerable scholar in the Taling language. He has translated all our Burmese tracts into the Taling, and will perhaps be encouraged to go on with some parts of the New Testament. We consider him as one of the most valuable accessions to the cause that we have ever received; and his wife

stands almost unrivalled among the female converts. She always accompanies Mrs. Wade, and is of inestimable use in explaining things in the Taling to those who cannot well understand the Burmese; and that is the case with a great part of the population of British Pegu.

No case of church discipline has yet occurred; but Mah Kai, at Amherst, occasions us much sorrow. We hear that her husband forces her to follow him to the house of Rimmon, and that she there bows down, when I fear she has not Naaman's excuse for so doing. Two of the Hindoo members also give us trouble, and we fear that their case must come before the church. Instances of irregularity and sin do sometimes occur; but our efforts in the way of private exhortation and persuasion have been hitherto blessed to the promotion of that repentance and reformation which make amends for all.

A. JUDSON.

Rev. Dr. BOLLES, *Cor. Sec.*

LETTER TO THE PUBLISHERS OF
THE MAGAZINE.

Maulmein, Mar. 19, 1829.

Dear Brethren,

I thank you for Mr. Knowles's excellent Address,—and I am delighted with the plan of a religious celebration of the Fourth of July. I sincerely hope that the example of the Baptist churches in Boston, will be simultaneously followed by all their sister churches throughout the whole Union.

Your letter is full of glad news about the prosperity of the churches. When I read such communications from Christian lands, and take a joyful circuit through the wide regions of successful benevolence, and then come back to my own little dark spot, I feel ready to sink down in discouragement. But is not this

mere selfishness? There is however even here, a small glimmering of light, as you will see from our journals. I hope much from the piety and excellence of my dear brethren and sisters; and I trust that I have some hope in the all-sufficient grace of God.

If you or any other benevolent persons are willing to send out English tracts, religious newspapers, magazines, hymn books, &c. for distribution among the English soldiers, and others who understand that language, they will be always acceptable. I have given away almost every thing of the sort that I had. Even the odd numbers of the Magazine will do good service. Some of the poor soldiers, though they live a mile off, contrive to run out to us almost every evening to have us pray with them, and converse on religion. There is work enough among the English here to employ one man all his time. Pray, dear brethren, that the Holy Spirit may be poured out upon this moral wilderness. And endeavor to stir up some one church out of the 3800 in the United States to spare us one man at least, one that has a companion, too, for Mrs. Wade has been obliged to give up the female school, she has so much work to do of a more direct and valuable kind, among the women, who listen to her instructions.

Your affectionate brother,

A. JUDSON.

LETTER TO THE TREASURER.

Maulmein, June 5, 1829.

My dear Sir,

Yours of the 11th of Nov. last, reached us yesterday, accompanied by the books, pamphlets, &c. as specified. We feel greatly obliged to our dear friends for their continued remembrance of us.

We love to turn away occasionally from our missionary work,

and listen to the delightful intelligence brought us, by every arrival from our beloved native land—intelligence of the increasing efforts which are making throughout the whole Christian world, and of the unprecedented success with which these efforts are crowned.

We sincerely hope, from your latest communications, that a printer is now on the way. It will take him a long time to dispatch all the work, that we have ready, or that the present state of the mission imperiously demands.

We are very anxious also, that two or three missionaries should be sent out immediately,—not because we want help, not because millions are perishing around us; all missionaries cry in that tone, and it has become old—But we feel anxious, because three out of five of us, are in a very poor, and to all human appearance, declining state of health; and as it must take three years to become fit for any real service, we have but little hope remaining, that our places will be supplied before most of us are laid in the grave.

Yours faithfully,

A. JUDSON.

H. LINCOLN, Esq.

EXTRACTS FROM MR. WADE'S JOURNAL.

Maulmein, May 29, 1829.

Rev. and dear Sir,

After a long delay, an opportunity for transmitting letters to Bengal has offered which I shall improve by sending you such particulars of information respecting ourselves and the missionary work here as have occurred since my last date. As it regards the manner of my spending my time, there is such a similarity in the work of one day with another, that it would be quite uninteresting to keep a daily journal. I have therefore only put down occasional notices.

Feb. 8. Moung Zu-thee, a respectable Burman from Letha-

mahzoo, was baptized. He gave very satisfactory evidence of the work of grace on his heart, having been tried by the test of persecution. While we were examining the candidates for baptism, and asking some close questions, one of the members remarked, that we need not feel anxious about the sincerity of those who ask for baptism, since the opposition and reproach are so great, that we could not possibly persuade, or even hire a person to embrace this religion, unless he were truly converted.

Mar. 8. Last week made an excursion up the river with a view of preaching particularly to the Karens; found that the village to which I intended to go was seventeen or eighteen miles inland. I could not travel this distance in the heat, nor could I find any conveyance; so that I was obliged to return. Moun Ing and Ko Myat-kyan who accompanied me, went on to the village. In my route I preached in two Burman villages, both to priests and people. I felt a little encouraged by the appearance of attention among the people. Oh may God bless the word to their salvation! Something would no doubt be done, some souls be saved in the villages, if the word could be preached to them daily as in Maulmein. We are in great need of more laborers.

April 19. Since the last date have been on a preaching excursion among the Karens; intended to be gone from home a month, but at the end of fifteen days was taken with a fever, which obliged me to return. I think the Karens generally received a favorable impression of the truth, and among others two or three priests appeared to take the subject into serious consideration.

May 3. An old man, whose name is Ko Len, asked for baptism, and was examined by the church; but he did not give us full satisfaction, and was accord-

ingly rejected, at least for the present. Assembly at worship crowded; after sermon, a female, Mah Hlay, asked for baptism, but there was not time to examine her, and her case was postponed.

10. During the period which these few sketches of my journal comprises I have visited the Kyoungs, and had conversations with most of the priests in this place and the neighboring villages. The priests, though quite contrary to their own rules, are extremely proud, covetous, and impatient of contradiction; for the most part they are shamefully ignorant even of their own system, and regardless of veracity, not hesitating to forge lies, and assert that thus and thus it is written in the sacred books, just as occasion suits; and when on any occasion we have detected them in these things, they do not seem to feel the least shame. Their credulous votaries never think of demanding of them the chapter and verse where their assertions are found; and it would be almost useless if they did; for when we have demanded them, they always have some excuse for not complying, such as this, "we have seen the book in Rangoon, but it is not here;" or, say they, "all our books were destroyed in the war, how can we be expected to produce them now?" Thus they generally escape detection. Thus in many instances they persuade the people that they find from the sacred books that about this time there is to be a sect of hereticks who worship the enemy of Gaudama, and do all they can to destroy the true religion; that the Eternal God is the Nat or demon that governs this world, &c. Thus they make the deluded multitude think they are well informed about things of which they are almost as ignorant as the beasts that perish. I called on the most celebrated among them several times; he never manifested the least inclination to examine the evidences of the Christian religion,

but an entire aversion to discussing the subject, which, however, he could not wholly avoid, when I pressed him on various points, without disgrace; but at last, wearied I suppose with my visits, and annoyed with questions which he did not like to discuss, he said plainly, "Whether Christ is true or not, I will not embrace his religion; but I will worship Guadama, true or false, even if I go to the lowest hell." This he said in the hearing of a large number of people. I took his expressions down on paper, which we now make use of on some occasions to show his votaries that while they think him a kind of demigod, he is a mere bigot, who is not seeking truth for himself, and cannot therefore be supposed to have much concern that others should find the truth.

I have sometimes on their worship days gone upon the principal pagoda in Maulmein, and persuaded the worshippers that they should turn from these vanities to the living God. The situation reminded me of Mar's Hill, where Paul stood, and taught the Athenians that God, who made all things, is not like images of gold, silver, and stone, made by man's device. The priests frequently hint to us, and more frequently to the native assistants, that if they were under the Burman government they would soon put a stop to our exertions; by which we may see how much reason we have to be thankful for the protection and privileges which an English government affords us.

Details of particular conversations might sometimes be interesting to you; but what with going out to the different villages, assisting in the revising of the translation of the New Testament, and collating the productions of the copyist with the original, which takes nearly the whole of every evening, I have but a very scanty portion of time left for writing.

We have just received a number of parcels from our beloved America, among which were three numbers of the Magazine, four of the Herald, and a letter from you to us all jointly. They afforded us much interesting information, and gave us the pleasing idea that the tone of vital piety is becoming higher, in general, than formerly; and at the same time this holy principle is producing an abundant harvest of its own proper fruit, viz. compassion and benevolence towards all mankind.

Among other things, I was particularly pleased with a piece in the Herald, entitled, "Instructions to Missionaries." Nothing, it appears to me, could be more to the point than those remarks; but when I compare myself with the standard there laid down, or indeed with the standard of my own conscience, I find, alas! that I am greatly deficient. This I lament, and sometimes I must acknowledge, I long for those soul-quickenings means of grace which I once had, but too much neglected, in my native country.

There are some lessons of experience, however, which may be learnt perhaps more expeditiously and effectually in this heathen land than at home: such as crucifixion to the world, an abiding sense of the uncertainty of life, and dependance on God. Memoirs and other works eminently calculated to promote the life of God in the soul, I should prize above gold, and so would my associates. These would do much towards making up for those spiritual privations which we sustain while thus cut off from the Christian world. While you pray for our success, do not forget to pray also for our personal growth in grace.

Wishing you all spiritual blessings in Christ Jesus, I remain, most affectionately and respectfully yours,

J. WADE.

Rev. L. BOLLES, D. D.

TRACTS PUBLISHED IN BURMAH.

Extract of a Letter from Mr. Judson to Rev. Noah Davis.

Maulmein, May 28, 1829.

My dear Brother,

We have published three Tracts in the Burmese language.

No. 1. A view of the Christian Religion, in Four Parts, Historical, Didactic, Preceptive, and Devotional. It has passed through two editions; the last an edition of 5000, mostly expended on the coast of Arracan. We have lately given it a thorough revision, and consider it now as a standard work.

No. 2. A Catechism for children, exhibiting the outlines of Christianity, in the simplest manner. This has passed through two editions; and though designed for children, has been found very useful to all ages.

No. 3. The Golden Balance, or the Christian and Boodhist Systems contrasted. This we have not been able to get printed; but the few copies that we have circulated in manuscript, have met with unprecedented acceptance.

No. 1, has been translated into the Siamese, and No. 2, printed also in that language; but very few copies have been distributed.

All three have been translated into Taling, the native language of all parts of British Pegu, where we are now located, and generally understood by the most of the population, better than the Burmese. Oh, it is affecting to see with what eagerness the poor people, men and women, listen to the sound of the gospel in their own native tongue; how they sometimes gather close around the reader, and listen with their eyes as well as their ears. We keep a Taling copiest at work all the time, but it is impossible to do any thing towards supplying the demand for Taling tracts. Indeed the expense is so great, that we

do not think of giving copies, except in the most pressing and important cases. The same is to be said of the Golden Balance in Burmese. Oh, we want a thousand copies of this work to be sent instantly into all parts of the country,—to Tavoy and Mergui on the south,—to Rangoon, Prome, and Ava on the north, in all which places we have correspondents, or some means of communication. But we are like men with their hands cut off.

Thine ever in the best of bonds, and devotedness to the best of causes.

A. JUDSON.

[*Tract Magazine.*]

GOOD DEvised FOR BURMAH.

To. H. Lincoln, Esq. Treasurer.

March 4, 1830.

My dear Sir,

In the Magazine for January last, with no ordinary emotions of delight, I noticed a plan proposed by a minister in South Carolina, for raising \$5000 for the Burman Mission; my ardent prayer is that the plan may meet the smiles and blessing of the God of Missions. Then the object will be realized in its fullest extent. In the same vehicle of intelligence I observe Mr. Boardman's "plan of extended operations in education on both sides of the Tavoy river," &c. And he says, "under a divine blessing we may hope for great and happy results from such a system of operations." But as he justly remarks, "it will be readily seen, that in order to carry this plan into effect, an additional missionary is immediately needed."—And permit me to remark, means likewise for his support, and that of the cause thus to be promoted.

I would, therefore, should you and the Board deem it expedient, and think there is a prospect of success, propose raising \$1000 for

that particular object, in the same manner that sum was raised the last year, as a new year's gift to the Burmans. You are therefore authorised to say, that if nineteen other persons will pay you \$50 each, by the first of May next, an individual is ready, and will contribute an equal amount.

A correspondent in Virginia, Feb. 22, thus writes to the Treasurer of the Foreign Board.

Mr. M's plan to help the Burman cause by circulating Mrs. Judson's Memoir, pleases me much. I have circulated several copies. My South Carolina correspondent (who often writes me) gives flattering accounts of the progress of religion in that State, and of the deep interest in the Columbian College.

PROVISION FOR THE INDIANS.

The best means for permanently benefiting the Indians, is a subject which is at present agitated with deep interest in the United States. Christian benevolence has comparatively effected little in past years in their favor, and the benefits procured were of short duration. The Christian congregations organized by the apostolic ELLIOT became extinct, and the converts under the laborious and pious BRAINERD, did not perpetuate Christian principles or gospel ordinances in their tribes. The plan of embodying them in a portion of the western territory, without the limits and control of the State governments, has been for several years in contemplation. The accomplishment of this object has been anxiously sought by many who feel deeply interested for the best inter-

ests of the aborigines, and who have endured self-denying labors and multiplied hardships, for their civilization. That difficulties attend the subject will not be questioned; and that different views should be entertained will excite no surprise. The character of the country is involved in the course which shall be pursued; and the government of the United States will undoubtedly adopt the measures which shall be dictated by equity, and kindness. It is hoped that ample territory will be appropriated and permanently secured, and such liberal provisions made both for their temporal comfort and religious instruction, as shall present sufficient inducements for emigration. The subject is now before Congress, and Committees in both houses have reported in favor of emigration. Our present limits do not admit of a discussion of the subject; but we may advert to it hereafter. We insert an extract from each of the reports made to Congress.

The Committee of the House of Representatives thus conclude their report:

"In the opinion of the Committee, if such measures shall be resorted to as will satisfy the Indians generally, that the Government means to treat them with kindness, and to secure to them a country beyond the power of the white inhabitants to annoy them, the influence of their chiefs cannot longer prevent their emigration. Looking to this event, it would seem proper to make an ample appropriation, that any voluntary indication, on the part of the Indians, of a general disposition to remove, may be seconded efficiently by the Government."

In the conclusion of the report to the Senate it is stated :

"If they should consent to exchange their present places of residence for a country west of the Mississippi, it is in the power of the United States to furnish one, suited, as the Committee believe, to their wants and condition ; where they can be secured against the intrusion of any other people ; where, under the protection of the United States, and with their aid, they can pursue their plan of civilization, and, ere long, be in the peaceable enjoyment of a civil government of their own choice, and where the Christian and philanthropist can have ample scope for their labors of love and benevolence.

Your Committee are of opinion, that ample means should be placed by Congress in the power of the President of the United States, to authorize and enable him to have the country west of the Mississippi, out of the limits of all the States, laid off into as many districts as may be deemed necessary for the residence of the Indians, now within the respective States, with which the United States have treaties ; to have those districts accurately described ; and, also, to make exchanges and purchases with such tribes or parts of them, as may choose to remove ; to give aid in the removal, and to contribute for a season to their support, at their new places of residence."

So little hope can be entertained of giving permanent elevation to the character of the Indians, while mingling in a white population, that the emigrating plan urges itself on the attention of the Christian and the philanthropist, as an expedient deserving the most serious and mature thought, and the kindest and most liberal effort.

REVIVALS OF RELIGION.

In the latter part of February, the Baptist church in Charlestown, in the vicinity of Boston, invited a number of ministers to attend religious services with them for several successive days, to endeavor to diffuse a spirit of fervent piety, and to seek the special presence and blessing of God. The meetings were well attended, and furnished a rich repast to the disciples of Christ. Happy effects have followed the services. A gracious influence was imparted, a pleasing revival of religion exists, numbers have experienced peace in believing, and others are inquiring the way to Zion.

In Utica, there is at present some pleasing attention to religion among different denominations. Mr. Hague has baptized eleven.

LETTER TO THE EDITOR.

Jay, N. Y. March, 1830.

Dear Sir,

Every instance of awakening is a matter of joy in heaven, and we believe it is to all the friends of Zion. The progress of Christ's kingdom is of such importance that all information on the subject ought to be circulated among friends and foes.

In the early settlement of this town God was pleased to erect the standard of our divine Redeemer, and gave to this church many pleasing showers of divine grace. In 1816, our number was nearly one hundred ; but about the year 1819, we were by misfortunes brought to experience painful scenes, until the council declared us not a church in gospel order, and advised us to renew

covenant and to consider none members but such as could come in and be received on that condition. Following their advice we found about thirty.

In May, 1827, our number was about forty. They increased by baptism, restoration, and letter, so that at our last Association, the second Wednesday in October last, our return was eighty-one. Shortly after this, the Lord saw fit to visit us in a powerful and pleasing manner. Since that time, we have restored four, received by letter four, and baptized twenty-nine. Our present number is one hundred and sixteen. Many of our old members have been much engaged in the work. We continued our meetings every evening successively; and many depended on going every evening as much as rising in the morning.

On one of our baptizing seasons, a man under powerful conviction, repaired to the water, and climbed upon a tree, near the place. On baptizing the eleventh, being his daughter, I

came up from the water and said, Zaccheus, make haste and come down, for to-day I must abide at thy house. It was felt by him and the assembly, and that evening he found relief. He was baptized the next Sabbath, and his wife and one brother.

The work appears to be progressing, though not so rapidly as it has been, but is spreading through the town, and has commenced in many towns around us. O that the Lord would say to the north, give up; and to the south, keep not back; and carry on this blessed work, until his sons and daughters shall be all brought into his kingdom.

Yours, &c. JOEL PECK.

The revival of religion in Willington, Con. progresses in a gratifying manner, under the labors of Mr. Mallery. From 100 to 200 give evidence of a change of heart. In some of the schools, prayer meetings are held by the scholars at noon, instead of going out to their recreations.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, to March 20, 1830.

From R. R. of Kingwood, N. J. for Burman Mission,	-	5,00	For the Burman mission,	-	2,00
From — New York, in aid of the Amer. Bap. Board of For. Miss.	-	6,00	For printing the Bible in Burmah,	-	1,00
The Amer. Beneficent Soc. derived from the following sources for the purposes specified, viz.			At the disposal of the Board,	-	20,76
By J. B. Taylor, from Miss. Society, Sussex Co. Va. for African miss.	-	23,75			23,76
J. D. Williams, from Miss. Soc. Sussex Co. Va. for Burman mission,	-	12,75	Mrs. Clouston, Treas. of Fem. Pri. Soc. in third Bap. church in Charles-St. Boston, for Burman mission,	-	31,00
Fem. Soc. Chester, N. Y. do.	-	4,00	Received in an anonymous letter, to be applied to education purposes among the Karens,	-	10,00
Anna Ball, from Fem. Miss. Society Athol, Mass. for For. miss.	-	5,00	Mrs. Sophia Leonard, being second payment, for the support of an Indian boy named Abraham Faw,	-	30,00
Letter from Augusta, Ga. do.	-	1,00	Mrs. Cornelius, for Bur. mission,	-	10,00
E. M'Allister, from Fem. Miss. Soc. near Fayetteville, N. C. for For. Missions,	-	25,00	Collection at the Bap. church of Alexandria, at the monthly concert of prayer for Burman mission,	-	7,06
James Garnet, Culpepper Co. Va.	-	5,00	Forwarded by Rev. S. Cornelius, to Mr. E. Lincoln,	-	47,06
Geo. Zimmerman, Petersburg, Va. for permanent fund for the support of the Cor. Sec.	-	10,00			
For permanent fund for do.	-	7,50	Rensselaerville Association, N. Y. for printing Bur. Bible, per Mr. E. Lincoln,	-	35,00
Per Rev. L. Rice,	-	100,00	Miss Molly Fisher, for Burman Bible,	-	3,00
Friends of missions in Springville, N. Y. for printing the Bible in Burmah, by Mr. James F. Wilcox,	-	9,00	The Bap. Fem. Juvenile Soc. in Littleton, S. S. Brown, Sec. for Indian Stations in the U. S. per Mr. P. C. Edwards,	-	6,00
From Geo. Witherell, Treas. of the Wash. Bap. Association, N. Y. to be appropriated as follows, viz.					

H. LINCOLN, Treas.

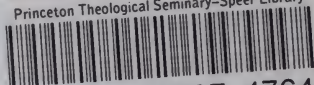
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